'when love hath laſted as long as poſſible, 'a pleaſing habitude ſupplies its place, and 'the attachment of a mutual confidence ſuc-'ceeds to the tranſports of paſſion. Children 'often form a more agreeable and permanent 'connection between married people than 'even love itſelf. When you ceaſe to be 'the miſtreſs of Emilius, you will continue 'to be his wife and friend, you will be the 'mother of his children *.'

Children, he truly obſerves, form a much more permanent connexion between married people than love. Beauty, he declares, will not be valued, or even ſeen after a couple have lived ſix months together; artificial graces and coquetry will likewiſe pall on the ſenſes: why then does he ſay that a girl ſhould be educated for her huſband with the ſame care as for an eaſtern harem?

I now appeal from the reveries of fancy and refined licentiouſneſs to the good ſenſe of mankind, whether, if the object of education be to prepare women to become chaſte wives and ſenſible mothers, the method ſo plauſibly recommended in the foregoing ſketch, be the one beſt calculated to produce thoſe ends? Will it be allowed that the ſureſt way

* Rouſſeau's Emilius.

to

to make a wife chaſte, is to teach her to practiſe the wanton arts of a miſtreſs, termed virtuous coquetry, by the ſenſualiſt who can no longer reliſh the artleſs charms of ſincerity, or taſte the pleaſure ariſing from a tender intimacy, when confidence is unchecked by ſuſpicion, and rendered intereſting by ſenſe?

The man who can be contented to live with a pretty, uſeful companion, without a mind, has loſt in voluptuous gratifications a taſte for more refined enjoyments; he has never felt the calm ſatisfaction, that refreſhes the parched heart, like the ſilent dew of heaven,—of being beloved by one who could underſtand him.—In the ſociety of his wife he is ſtill alone, unleſs when the man is ſunk in the brute. 'The charm of life,' ſays a grave philoſophical reaſoner, is 'ſympathy; no-'thing pleaſes us more than to obſerve in 'other men a fellow-feeling with all the 'emotions of our own breaſt.'

But, according to the tenour of reaſoning, by which women are kept from the tree of knowledge, the important years of youth, the uſefulneſs of age, and the rational hopes of futurity, are all to be ſacrificed to render women an object of deſire for a *ſhort* time. Beſides, how could Rouſſeau expect them to